Introducing Islam and Its Merits

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In the name of Allah, the Most Gracious, the Most Merciful.

Preface

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon Prophet Muḥammad, his family, and his companions.

In an age marked by competing worldviews and profound questions about existence, meaning, and morality, the Islamic perspective stands out for its harmony between reason and revelation, intellect and faith, evidence and innate disposition.

Haseen Center is dedicated to confronting intellectual and ideological deviations by nurturing faith and producing educational and research-based materials through modern methods—helping build resilient and tranquil communities grounded in sound knowledge and belief.

Guided by this vision, Haseen Center for Research and Studies in Kuwait has launched this translation project to present select contemporary Arabic works on the proofs and virtues of Islam, as well as critique of atheism and secularism, to English-speaking audiences. The aim is to provide both Muslims and non-Muslims with authentic insights into how Islamic scholarship addresses questions of belief, doubt, and the human quest for meaning.

The translated works range from concise essays by renowned scholars, distinguished for their intellectual depth, to academic studies by specialized researchers, appreciated for their analytical rigor. Together, they reflect the breadth and vitality of contemporary Islamic scholarship—where reasoned argument is harmonized with the guidance of revelation.

The translation team has endeavored to ensure accuracy, clarity, and fidelity to the original texts, while preserving their tone and context, and clarifying concepts that may be unfamiliar to non-Arabic readers.

These works invite fair-minded reflection and sincere dialogue in the pursuit of truth. For in Islam, faith in Allah is both rational and innate, a conviction that fills life with peace and purpose.

This project has been made possible—by the grace of Allah—and through the generous support of the Endowment of Eisa Abdula Abdul Aziz ALothman (may Allah have mercy on him), whose contribution embodies a noble commitment to knowledge and to spreading the light of understanding across the world.

May Allah bless this endeavor, make it fruitful, and guide all seekers of truth to what is right and good.

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Foreword from the Translator

All praise is due to Allah and may peace and blessings be upon His final Messenger, Muḥammad, his family, and his Companions.

This short but profound treatise— **"An Introduction to Islam and Its Merits"**— was authored by one of the most respected and influential scholars of our time: Shaykh' Abd al-'Azīz ibn' Abd Allāh ibn Bāz (1330–1420 AH / 1912–1999 CE), may Allah have mercy on him. He served as the Grand Mufti of the Kingdom of Saudi Arabia and was the President of both the Permanent Committee for Islamic Research and Fatāwā and the Council of Senior Scholars. Known for his deep knowledge, humility, and dedication to teaching, Shaykh Ibn Bāz left behind a legacy of sound scholarship, balanced judgment, and sincere da'wah efforts.

The subject matter of this treatise could not be more important—it presents the foundational pillars of Islam in clear and accessible terms, grounded in the Qur'an and authentic Sunnah. It explains what Islam truly is: submission to Allah through Tawḥīd, following His commands, and distancing oneself from Shirk. It outlines the five pillars of Islam and emphasizes their spiritual, social, and moral significance, including the role of prayer in the life of the believer, the wisdom of Zakāh, the transforming power of fasting, and the unity exemplified in Ḥajj.

In addition to the core pillars, the author addresses other critical aspects of the religion, such as enjoining good and forbidding evil and the role of Jihād in defending the faith and promoting justice. He also highlights Islam's unique balance between extremes, presenting it as the middle path between the negligence of the Jews and the excesses of the Christians, as well as its alignment with human fiṭrah (natural disposition).

Shaykh Ibn Bāz's style is straightforward, sincere, and supported by strong proofs. His words reflect the concern of a scholar who is not merely transmitting knowledge but also inviting the reader to reflect, submit, and act.

This translation has been prepared with great care to preserve the clarity, integrity, and depth of the original Arabic text. Every effort has been made to ensure accuracy, correct Islamic terminology, and readability for a wide English-speaking audience. Qur'anic verses and ḥadīths

have been rendered according to their contextual meanings, with academic transliteration standards used for names and references.

It is my hope that this translation will serve as a reliable introduction for those seeking to understand Islam and as a reminder for those already within its fold. May Allah accept it as a means of guidance, reward the author for his sincerity and scholarship, and grant us all firmness upon His straight path.

Dr. Abdullah Sueidi

Introduction

All praise is due to Allah alone and may peace and blessings be upon the one after whom there is no prophet.

To proceed: Allah the Exalted said: "**This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion**" *(al-Mā'idah: 3)*. And He said: "**Indeed, the religion in the sight of Allah is Islam**" *(Āl 'Imrān: 19)*. And He said: "**And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers**" *(Āl 'Imrān: 85)*.

What is Islam?

Islam is to submit to Allah through Tawḥīd, to comply with Him in obedience, and to disavow Shirk and its people. Indeed, Shirk was the creed of the Arabs before the emergence of the call of Muhammed ﷺ. Al-Bukhārī narrated from Abū Rajā' al- 'Aṭāridī, who said: "**We used to worship stones. If we found a stone better than the one we had, we would throw it away and take the other. And if we could not find a stone, we would gather a heap of soil, bring a sheep and milk it over it, then circumambulate it.**"

As for the condition of nations in general before the emergence of his ﷺ call, the Noble Qur'an clarified that in many verses, among them the saying of the Almighty: "**And they worship other than Allah that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allah'**" *(Yūnus: 18)*. And His saying, exalted is He: "**And those who take protectors besides Him [say]: 'We only worship them that they may bring us nearer to Allah in position'**" *(al-Zumar: 3)*.

And His saying, exalted, is He: "Indeed, We have made the devils allies to those who do not believe. And when they commit a shameful act, they say: 'We found our fathers doing it, and Allah has commanded us to do it.' Say: 'Indeed, Allah does not command immorality. Do you say about Allah that which you do not know? "*(al-A'rāf: 27–28)*, up to His saying: "**Indeed, they took the devils as allies instead of Allah, and they think that they are guided**" *(al-A'rāf: 30)*.

And the Almighty said: "**And they assign to Allah a share of what He created of crops and livestock, and they say: 'This is for Allah'—by their claim—' and this is for our partners.' But what is for their partners does not reach Allah, while what is for Allah reaches their partners. Evil is that which they judge**" *(al-An'ām: 136)*.

There are many verses with this meaning. The authentic aḥādīth of the Messenger of Allah ﷺ, as well as what is mentioned in the books of sīrah and by historians and trustworthy narrators regarding the condition of nations, indicate that the people of the earth had various forms of Shirk before his ﷺ mission. Among them were those who worshipped idols and statues, some who worshipped the inhabitants of graves, some who worshipped the sun, the moon, and the stars, and others who worshipped different things.

The Messenger of Allah ﷺ called them to worship Allah alone and to abandon the falsehood they and their forefathers were upon, as Allah the Exalted said: "**Say: O mankind, indeed I am the Messenger of Allah to you all—to Him belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him so that you may be guided**" *(al-A'rāf: 158)*.

And He, exalted is He, said: "**A Book We have revealed to you so that you may bring mankind out of darkness into the light, by the permission of their Lord, to the path of the Exalted in Might, the Praiseworthy**" *(Ibrāhīm: 1)*.

And He, exalted is He, said: "**O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner, and one who invites to Allah by His permission and an illuminating lamp**" *(al-Aḥzāb: 45–46)*.

And He said: "**And they were not commanded except to worship Allah, sincere to Him in religion, inclining to truth**" *(al-Bayyinah: 5)*.

And He, the Exalted, said: "**O mankind, worship your Lord who created you and those before you that you may become righteous**" *(al-Baqarah: 21)*.

And He said: "**And your Lord has decreed that you not worship except Him**" *(al-Isrā': 23)*. And there are many verses in this meaning.

Allah, exalted is He, made clear in numerous verses that these polytheists, despite their polytheism and disbelief, acknowledged that Allah is their Creator and Sustainer. Yet, they worshipped others besides Him, claiming that they were intermediaries between them and Allah—as mentioned earlier in His saying: "**And they worship besides Allah that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allah'**" *(Yūnus: 18)*, and other verses bearing the same meaning.

Among them is His saying, exalted is He: "**Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight, and who brings the living out of the dead and brings the dead out of the living, and who arranges** [every] **matter? They will say: Allah. So say: Then will you not fear Him?**" *(Yūnus: 31)*, and His saying: "**And if you asked them who created them, they would surely say: Allah. So how are they deluded?**" *(al-Zukhruf: 87)*, and many other verses that are explicit in this meaning.

Thus, the mission of our Prophet Muhammed ﷺ came with the final religion—Islam—not for the Arabs alone, but for all people. It came at a time when all of humanity was in dire need of someone to bring them out of darkness into light.

The Pillars of Islam

This great religion, Islam, is founded upon five pillars, as mentioned in the two Ṣaḥīḥs from Ibn' Umar (may Allah be pleased with them both), who reported that the Prophet ﷺ said: "**Islam is built upon five: bearing witness that there is no deity worthy of worship except Allah and that Muhammed is the Messenger of Allah; establishing the prayer; giving Zakāh; fasting in Ramaḍān; and performing Ḥajj to the House [of Allah].**"

The First Pillar: The Two Testimonies of Faith

The two testimonies are the first and most important of the pillars of Islam. This tremendous statement is not merely an act of worship uttered by the tongue—although by it, one outwardly enters Islam—but one is obligated to act upon its implications. This includes devoting worship sincerely to Allah alone, believing that He alone is deserving of it, and that worship of anything else is false.

Its meaning also entails love for Allah, exalted is He, and love for His Messenger ﷺ. This love requires worshipping Allah alone, revering Him, and following the Sunnah of His Prophet ﷺ, as Allah the Exalted said: "**Say: If you truly love Allah, then follow me; Allah will love you and forgive you your sins**" *(Āl ʿImrān: 31)*. Among its implications as well as obeying the Messenger of Allah ﷺ in what he commands, as Allah said: "**And whatever the Messenger gives you, take it; and whatever he forbids you from, refrain from it**" *(al-Hashr: 7)*.

In the agreed-upon ḥadīth: "**There are three qualities that, if found in a person, he will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than all else…**" And his ﷺ saying: "**None of you truly believes until I am more beloved to him than his father, his child, and all of mankind.**"

The Second Pillar: Prayer

The second pillar is the establishment of prayer. It is the most important pillar after the two testimonies, for it is the pillar of religion and the first matter about which the servant will be

questioned on the Day of Judgment. If it is sound, he will have succeeded and prospered. But if it is corrupt, he will have failed and lost.

It is an act of worship performed at its prescribed times, as Allah the Exalted said: "**Indeed, the prayer is enjoined upon the believers at fixed times**" *(al-Nisāʾ: 103)*. And Allah, exalted is He, commanded us to guard it, saying: "**Guard strictly the [five] prayers—especially the middle prayer—and stand before Allah devoutly obedient**" *(al-Baqarah: 238)*.

Allah, exalted is He, also warned those who are negligent about it or delay it from its proper time, saying: "**But there came after them successors who neglected the prayer and pursued desires, so they are going to meet evil**" *(Maryam: 59)*, and His saying: "**So woe to those who pray, [but] who are heedless of their prayer**" *(al-Māʿūn: 4–5)*.

Prayer is the distinguishing mark between Islam and disbelief and polytheism. Muslim narrated in his Ṣaḥīḥ from Jābir (may Allah be pleased with him), who said: I heard the Messenger of Allah ﷺ say: "**Between a man and disbelief and polytheism is the abandonment of prayer.**" And in the ḥadīth of Buraydah (may Allah be pleased with him): "**The covenant that distinguishes between us and them is the prayer; whoever abandons it has disbelieved.**" Reported by Imām Aḥmad and the authors of the Sunan with a sound chain of narration.

It is obligatory that prayer be performed in congregation at the mosque due to its immense virtue. Ibn' Umar (may Allah be pleased with them both) reported that the Messenger of Allah ﷺ said: "**The congregational prayer is twenty-seven degrees superior to the prayer performed by an individual alone.**" [Agreed upon].

The Messenger of Allah ﷺ even contemplated burning down the houses of men who stayed behind from the congregational prayer, as reported in an agreed-upon ḥadīth. And the Prophet ﷺ said: "**Whoever hears the call [to prayer] and does not come to the prayer, then there is no prayer for him—unless he has an excuse.**" Reported by Ibn Mājah, al-Dāraqutnī, Ibn Ḥibbān, and al-Ḥākim with a sound chain of narration. This indicates the great significance of performing prayer in congregation.

Moreover, for the prayer to be complete and accepted by Allah, exalted is He; it must be performed with humility and tranquility. Allah said: "**Certainly will the believers have succeeded, those who are humbly submissive in their prayer**" *(al-Muʾminūn: 1–2)*. The Prophet ﷺ commanded the one who did not pray with calmness and composure to repeat his prayer.

Prayer is a manifestation of equality, brotherhood, and discipline, with all facing the same direction—toward the noble Ka'bah, their qiblah. In prayer, the believer finds comfort and peace of heart. The Prophet ﷺ said: "**The coolness of my eyes has been placed in prayer.**" And when something troubled him, he would hasten to prayer, as Allah the Exalted said: "**Seek help through patience and prayer**" *(al-Baqarah: 153)*. He ﷺ would say to Bilāl: "**O Bilāl, give us rest with it,**" because when the Muslim stands for prayer, he stands before his Creator, exalted is

He—his heart finds rest, his soul is calmed, his limbs become humbled, and his eyes are cooled by the presence of his Lord and Master, mighty and majestic.

The Third Pillar: Zakāh

The third pillar is giving Zakāh. It is a noble social obligation that instills in the believer the lofty aims of Islam —compassion, mercy, love, and cooperation among Muslims. It is not an act of favor or generosity from the giver but a rightful duty, for in reality, the wealth belongs to Allah, and the person is merely entrusted with it. Allah said: "**And give them from the wealth of Allah which He has given you**" *(al-Nūr: 33)*, and He said: "**Believe in Allah and His Messenger and spend from that which He has made you trustees over. So those who have believed among you and spent—for them is a great reward**" *(al-*Hadīd: *7)*.

Zakāh is mentioned alongside prayer in numerous verses due to its importance. Abū Bakr al-Ṣiddīq (may Allah be pleased with him) fought some of the Arab tribes who refused to pay Zakāh. He said: "**By Allah, I will fight those who differentiate between prayer and Zakāh.**" The Companions (may Allah be pleased with them) supported him in that stance.

Allah, exalted is He, has warned those who withhold spending, saying: "**And those who hoard gold and silver and do not spend it in the way of Allah—give them tidings of a painful punishment**" *(al-Tawbah: 34)*.

To be obligated to pay Zakāh, a Muslim's wealth must reach the niṣāb (minimum threshold) for that specific type of asset, and a lunar year must have elapsed. However, Zakāh on grains and fruits is due immediately upon their ripening and full development, even if a year hasn't passed.

It must be distributed to its rightful recipients, whose categories have been mentioned in the Noble Qur'an in Sūrat al-Tawbah. Allah said: "**Zakāh expenditures are only for the poor and for the needy and for those employed to collect [Zakāh] and for bringing hearts together [for Islam] and for freeing captives and for those in debt and for the cause of Allah and for the stranded traveler—an obligation [imposed] by Allah**" *(al-Tawbah: 60)*.

The Fourth Pillar: Fasting

The fourth pillar is fasting during Ramadan, as Allah said: "**O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may become righteous**" *(al-Baqarah: 183)*. Through fasting, the Muslim trains himself to restrain his desires and cravings—even those that are normally lawful—for a period of time. It brings physical health benefits in addition to spiritual benefits.

It also makes the Muslim feel the pain of hunger that his fellow Muslim may experience—those who may go days without food or drink, as is currently the case for some of our brothers in Africa.

The month of Ramadan is the best of months. In it, Allah revealed the Noble Qur'an. Allah said: "**The month of Ramadan [is that] in which was revealed the Qur'an—a guidance for the people and clear proofs of guidance and criterion [between right and wrong]**" *(al-Baqarah: 185)*. In it is a night better than a thousand months. Allah said: "**Indeed, We sent it [the Qur'an] down during the Night of Decree. And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months**" *(al-Qadr: 1–3)*.

The one who fasts has his past sins forgiven if his fast is done with faith and seeking reward, as is authentically narrated from Abū Hurayrah (may Allah be pleased with him), who reported that the Messenger of Allah ﷺ said: "**Whoever fasts during Ramadan with faith and seeking reward, his past sins will be forgiven. Whoever stands [in prayer] during Ramadan with faith and seeking reward, his past sins will be forgiven. And whoever stands [in prayer] on the Night of Decree with faith and seeking reward, his past sins will be forgiven.**" [Agreed upon].

The fasting person is obligated to preserve his fast by avoiding backbiting, slander, lying, and listening to distractions and musical entertainment, as well as by staying away from all other prohibited matters. It is recommended for him to increase in reciting the Qur'an, remembering Allah, giving charity, and striving in worship—especially during the last ten nights of the month.

The Fifth Pillar: Ḥajj

As for the fifth pillar, it is Ḥajj to the Sacred House. Allah said: "**And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way**" *(Āl ʿImrān: 97)*. Ḥajj is an obligation once in a lifetime, and the same applies to ʿUmrah. Both are obligatory upon every sane, adult, free Muslim who has the means to perform them. They are valid if performed by a child, but that does not lift the obligation from him when he reaches maturity and has the ability.

As for a woman who does not have a maḥram to accompany her on Ḥajj or ʿUmrah, the obligation is lifted from her due to the authentic aḥādīth from the Messenger of Allah ﷺ forbidding a woman from traveling without a maḥram.

Ḥajj is an Islamic gathering where Muslims meet, coming from every deep valley and from all corners of the world, of various nationalities, colors, and languages. They wear the same garments, stand on the same ground, and perform the same acts of worship. There is no distinction between old and young, rich and poor, black and white—they are equal. As Allah, exalted is He, said: "**O mankind, indeed We have created you from male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you**" *(al-Ḥujurāt: 13)*.

The accepted Ḥajj (al-Ḥajj al-mabrūr) has no reward other than Paradise. As is narrated in the two Ṣaḥīḥs from Abū Hurayrah (may Allah be pleased with him), in a marfū ʿḥadīth: "'**Umrah to ʿUmrah is an expiation for what is between them, and the accepted Ḥajj has no reward except Paradise.**" In another authentic narration, the Prophet ﷺ said: "**Whoever performs Ḥajj for the sake of Allah and does not engage in sexual relations nor commit sin will return as pure as the day his mother gave birth to him.**"

Other Forms of Worship in Islam

In addition to the pillars of Islam, there are other foundations that, though not considered pillars, are essential for Islam to remain alive and practiced in the lives of Muslims. Among these is enjoining what is right and forbidding what is wrong. Allah, exalted is He, described this Ummah as the best nation brought forth to mankind because it enjoins good and forbids evil. He said: "**You are the best nation produced** [**as an example**] **for mankind. You enjoin what is right and forbid what is wrong and believe in Allah**" *(Āl ʿImrān: 110)*. Some of the Salaf said: "**Whoever wants to be among the best of this Ummah should fulfill its condition—enjoining what is right and forbidding what is wrong.**"

Another crucial aspect of Islam that Muslims must give attention to is: Jihād in the path of Allah, because of the honor and strength it brings to the Muslims, the elevation of Allah's word, and the protection of Muslim lands from the aggression of the disbelievers. For this reason, it is authentically reported in the two Ṣaḥīḥs from Ibn' Umar (may Allah be pleased with them both) that the Messenger of Allah ﷺ said: "**I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammed is the Messenger of Allah, establish the prayer, and give Zakāh. If they do that, their blood and wealth are protected from me—except by the right of Islam—and their reckoning is with Allah.**"

And in the Musnad and the collection of al-Tirmidhī with a sound chain of narration from Muʿādh (may Allah be pleased with him), the Prophet ﷺ said: "**The head of the matter is Islam, its pillar is the prayer, and its highest peak is Jihād in the path of Allah.**"

Abū Bakr al-Ṣiddīq (may Allah be pleased with him) said in a sermon after the Muslims pledged allegiance to him: "**No people abandon Jihād in the path of Allah except that Allah strikes them with humiliation.**"

Indeed, Jihād establishes truth, eliminates falsehood, upholds the law of Allah, and protects the Muslims and their lands from the plots of their enemies.

Islam is the Religion of Fiṭrah and the Call of the Prophets

Islam is the religion of the fiṭrah (natural disposition) upon which Allah created mankind. It is the call of all the prophets and messengers who came before. Every prophet called his people to it so that they would become Muslims. As Allah, exalted is He, said in His magnificent Book about the father of the prophets and the beloved servant of the Most Merciful, Abraham (peace be upon him):

"**And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself? We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, 'Submit,' he said, 'I have submitted [in Islam] to the Lord of the worlds.' And Abraham instructed his sons [to do the same]—and [so did] Jacob—[saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims'**" *(al-Baqarah: 130–132)*.

Allah sent His Prophet Muhammed ﷺ with this great religion while the People of the Book—the Jews and Christians—were in ignorance and misguidance. They had altered and distorted the Torah and the Gospel, and their desires had led them astray. The Jews and Christians thus stood alongside the disbelievers of Quraysh in attacking Muhammed ﷺ and his message—especially the Jews—even though they knew him with complete certainty from their own scriptures and were obligated to follow him and believe in his message. As Allah said: "**Those to whom We gave the Scripture know him as they know their own sons**" *(al-Baqarah: 146)*.

In Ṣaḥīḥ Muslim, from Abū Hurayrah (may Allah be pleased with him), the Messenger of Allah ﷺ said: "**By Him in whose hand is the soul of Muhammed, no one from this nation hears of me—whether Jew or Christian—then dies without believing in what I was sent with, except that he will be among the inhabitants of the Fire.**"

Therefore, when our Prophet Muhammed ﷺ settled in al-Madīnah, he sent letters to the kings of the earth in his time, calling them to the religion of Allah to bring them out from darkness into light. Al-Rib'ī ibn' Āmir (may Allah be pleased with him) expressed this mission in a few words when Rustam, the commander of the Persians, asked him, "What are you?" He replied: "We are a people whom Allah has sent to bring out whoever He wills from the worship of servants to the worship of Allah alone; from the narrowness of this world to the vastness of this world and the Hereafter; and from the oppression of religions to the justice of Islam."

This final religion came to put matters in their proper place and direct people toward the correct path: the oneness of Allah, belief in His prophets and messengers, and the call to what they called to—Tawḥīd and submission of one's self to Allah.

The Prophet ﷺ came at a time when the Jews and Christians stood on opposite extremes. The Jews were known for their negligence regarding the rights of their prophets—they killed some of them. They described others in ways unbefitting even for ordinary people, let alone

for the best of Allah's creation, who are protected from error. As for the Christians, they exaggerated in their regard for Jesus and claimed that Allah is the third of three.

Islam came to establish the truth and abolish falsehood. It stood as a just and balanced middle path—neither excess nor neglect—as Allah said: "**And thus We have made you a just nation that you will be witnesses over the people and the Messenger will be a witness over you**" *(al-Baqarah: 143)*. And He, the Exalted, warned and prohibited the People of the Book from exaggeration, and likewise warned this Ummah against following their path: "**O People of the Book, do not go to extremes in your religion and do not say about Allah except the truth**" *(al-Nisā': 171)*.

Al-Bukhārī narrated in his Ṣaḥīḥ from 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him) that the Prophet ﷺ said: "**Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary. I am only a servant, so say: the servant of Allah and His Messenger.**" And it is authentically reported from Ibn' Abbās (may Allah be pleased with them both) that the Prophet ﷺ said: "**Beware of exaggeration in religion, for those before you were only destroyed because of exaggeration in religion.**"

The Merits of Islam Cannot be Counted

The merits of the religion of Islam are far too many to enumerate. How could they not be when it is the religion of Allah—the One who knows everything, possesses perfect wisdom, and holds irrefutable proof? He is the All-Wise, the All-Knowing in everything He decrees and enacts, and in all that He legislates for His servants. There is no good except that our Messenger ﷺ called to it and guided his Ummah to it, and no evil except that he warned them against it.

As is found in Ṣaḥīḥ Muslim from 'Abd Allāh ibn' Amr ibn al-'Āṣ (may Allah be pleased with them both), the Prophet ﷺ said: "**There was never a prophet whom Allah sent except that it was a duty upon him to guide his Ummah to the best that he knew for them and to warn them against the worst that he knew for them.**"

And in the Musnad of Aḥmad, with a sound chain of narration from Abū Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: "**I was only sent to perfect righteous character.**" Al-Ḥāfiẓ al-Kharā'iṭī narrated it with a good chain using the wording: "**I was only sent to perfect noble character.**"

In conclusion, What we observe today of people entering Islam in crowds—from among the disbelievers, polytheists, and the People of the Book, including Jews and Christians—is a clear indication of the failure of other religions and philosophies to provide people with tranquility, peace, and happiness.

It is therefore an obligation upon Muslims—especially those engaged in da'wah—to be active among these nations, calling them to the religion of Allah. But before doing so, we must

embody Islam within ourselves in both knowledge and conduct. Humanity is in desperate need of someone to bring them out of darkness into light.

"**And who is better in speech than one who calls to Allah, does righteous deeds, and says: 'Indeed, I am of the Muslims'**" *(Fuṣṣilat: 33)*

I ask Allah to make us callers to goodness, to grant us insight into our religion, and to guide us to call to Him with clear understanding. Indeed, He is the One capable of that and the One who grants success. May Allah send blessings and peace upon Muhammed, his family, and his Companions.

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